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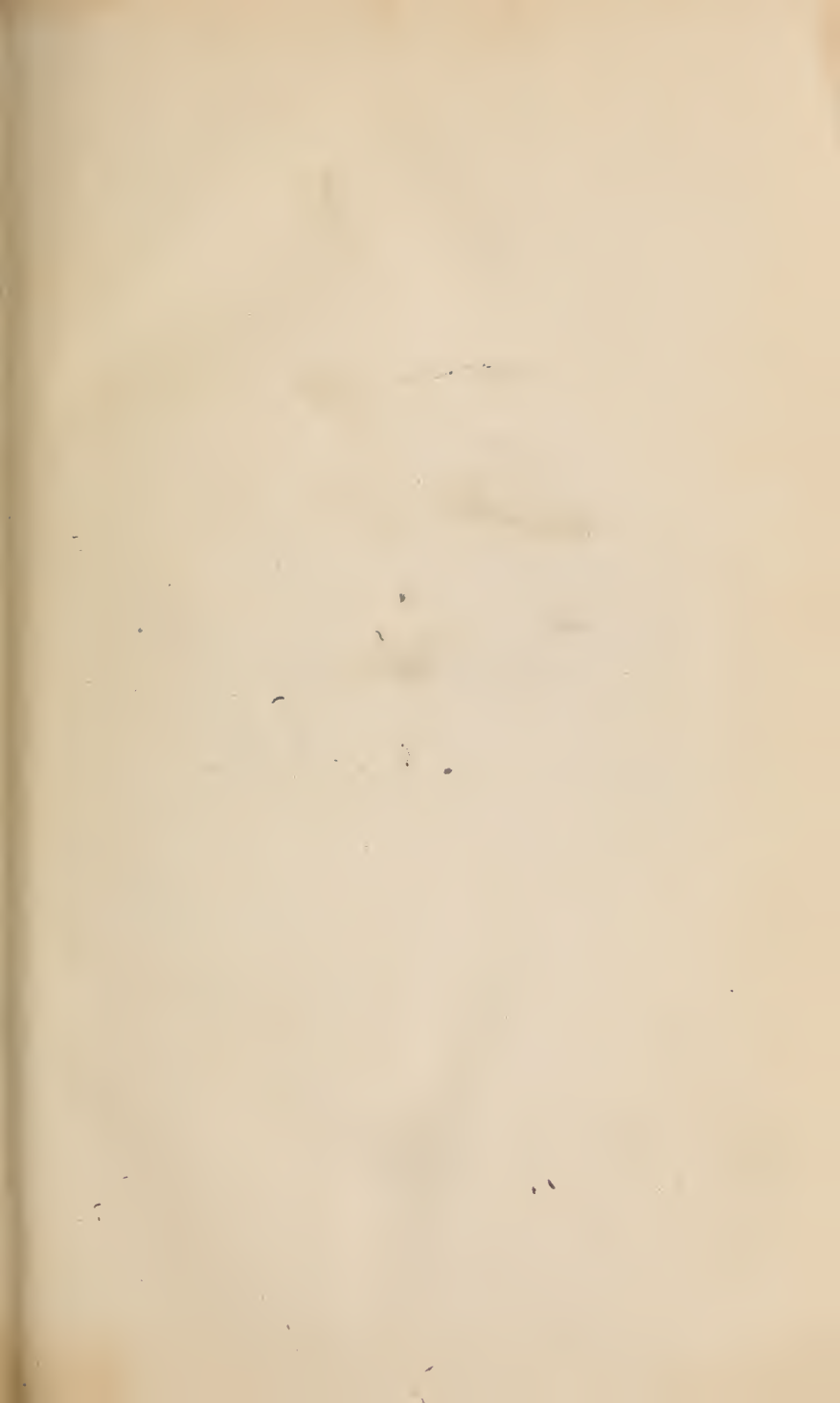
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# THE AFRICAN REPOSITORY.

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Vol. XLI.]

WASHINGTON, MAY, 1865.

[No. 5.]

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From the Mercersburg (Quarterly) Review.

## THE PROSPECTS OF CHRISTIANITY IN AFRICA.

We should highly prize the constant emigration from this country and use all diligence in fitting it for our service. As citizens of the United States and as philanthropists, and friends of the secular welfare of our own people of color, we have an interest in promoting emigration on account of the emigrants themselves. For in the providence of God and for reasons entirely beyond the control of either Church or State, the free colored people of this country are in a condition so unfavorable to their improvement that they would do much better there. Why this should be so, seems to be one of the mysteries of Providence; but as things are, we cannot change in this respect. The purest feelings of kindness towards them as a class, and the highest degree of Christian character does not lead any nearer to that equality of condition and free social union which exists between other races. The ground of separation lies deep in the constitution, where it cannot be reached by any civilizing or evangelizing correction, unless it shall be by means of natural change upon the physical texture to the African, proceeding through many generations. Our reasons, therefor, both natural and spiritual, for wishing success to the work of emigration, should not be condemned as wholly evil, but rather pondered as hints of the will of Providence as to the present course of the two classes. And no candid observer can mistake the providential indications of the times in this matter. The welfare of our colored brethren will be promoted by emigration. If of the better class, they can rise in Africa at once to social equality and usefulness. They can enjoy the dignity of true self-respect, beyond what they can ever attain here. If of the lower sort, they will have more open doors, and more incitements to successful activity than they can have here. Whatever their condition in any part of



the United States, they will have good reason to be thankful for encouragement and aid in securing a home in Africa.

The number of emigrants is increasing. Some have already gone. They will soon be reckoned by thousands in a year. Those of proper age have more or less education and Christian training. Their modes of thought, their manner and habits, have been formed among civilized people. Many are decided and exemplary Christians, with intelligence, and other qualifications for usefulness in Africa. As that Republic grows in wealth and commerce, and its character becomes attractive, the immigration will be greatly accelerated, till it becomes like the immigration from Europe to this country. Then the growth of Christian influence will be in a manifold proportion. The public sentiment is more powerful in large communities; the Christian inhabitants will have more intercourse with the natives; and African Christians will mingle more with those of other countries. We shall greatly promote the cause of Christianity in Africa by encouraging emigration.

The climate is healthy for the colored race; and the natural increase of population is rapid. This might be supposed from the fact that so many have been furnished for the slave trade without stripping the continent of its inhabitants. In Liberia this rapid growth will be a growth of Christian families, whose children will be born to the inheritance of freedom, and of all the blessings of the Gospel. Besides this growth of emigrant families in the Republic, there is a population of natives who connect themselves with the colony for the benefit of living under its laws and its Christian influence. Their number is twenty or thirty times greater than the emigrant population of the Republic; some 250,000. They take up their residence in the neighborhood, obtain homes for their families and cultivate land. This will produce an immense increase of the christianized population. They will all have the Scriptures in their families. Their children will all be educated in Christian schools and in the English language; and thus have access to the vast body of religious literature of our language. They will seek their society, and transact business among those who use that tongue. All will live and grow up under the influence of the Gospel. So great will be the number of these, that they will give a Christian aspect in the life-time of two or three generations to the entire continent. For as their growing multitudes become incorporated with the Republic, the frontiers of Christian freedom will advance towards the interior of the continent, the area of civilization will be enlarged, and a vast increase of these natives will gather upon its borders. Their language will be, "We will go with you for we have heard that God is with you." After the first generation, the natural increase will not be heathen but Christian; acknowledging the only living and true God, and Jesus Christ, whom he hath sent.

From such a population on African ground, we shall measurably look for a systematic and energetic prosecution of the missionary

work. This work cannot be prosecuted in Africa by Christian people from other countries. The Church has learned this by costly experiment. The expense of human life incurred by sending any but African people to live in Africa, amounts to a prohibition. If any thing in the way of Christian enterprise can be considered as forbidden by the providence of God, it must be the sending out of white missionaries to preach the Gospel in Africa. This honorable work is reserved for those servants whom the Lord shall raise up of the African race. Many of these favored servants have already gone to their vineyard from this country, and are citizens of the African Republic. Others are preparing. But the great army of those soldiers of the cross will be born on African ground, and be trained to their service amidst Christian institutions in the land of their fathers, and with physical constitutions formed by the African climate. Even those born and bred here, whose blood is purely African, are so little changed by their American clime, that after short residence in Africa, they become as healthy as the natives. But the number of *emigrating* missionaries will be only as a drop in the bucket compared with those raised up on the ground. There is no other tropical portion of the heathen world where so much evangelical work can be done with so little expense of life and treasure.

The Christian missions there will be conducted and prosecuted with a zeal quickened by all the natural, as well as spiritual motives; inasmuch as every religious advance will be felt by the people as an immediate gain to the whole economy of their life. The zeal will be guided by a wisdom scarcely attainable in human affairs except in intercourse with one's own countrymen. Not strangers in a strange land, and having natural affinities for those they would serve, they are not regarded with jealousy and suspicion, and held at a distance as aliens. They know and are known. They are in social contact with the people, with no stratum of national antipathy between. The advantage of this unobstructed sympathy is incalculable in the Christian sphere. No superiority of knowledge, talents or liberal accomplishments can be more than a very partial substitute for it. The people of Africa have suffered uncommon degradation; and when they begin to rejoice in deliverance, they are drawn towards each other by a peculiar attraction. Notwithstanding that attachment which grows in them towards the whites, who treat them with respect and kindness, and even the pride and vanity they indulge in being noticed, they soon learn in the school of true freedom that they owe nothing to others but what they can claim of them as brethren and equals. Place them in the same relations which others hold, give them a personal interest in the same social, political and religious affairs, which they have seen their superiors concerned with, and they feel themselves raised at once in the scale of being. They have a national fellowship in exaltation as they had in degradation. Under

such circumstances, Christian Missions in Africa have great advantages, compared with those of any other country in the world.

The Christians in Africa will have the necessary means. Africa is one of the richest countries on the globe by nature; and it only requires a moderate industry, and a skillful application, to turn her natural riches into the common forms of national and individual wealth. Farmers, mechanics, manufacturers, merchants, all men of useful and honorable trades and professions, who are industrious and prudent there, will grow rich. The soil and climate produce rapidly, and the productions have all the rest of the world for a market. For the country yields many things not produced elsewhere, and many more, not found elsewhere so cheap. The future commerce and wealth of Africa will be a wonder. Many of the great nations are eager to promote it, and to share in its profits. And we may entertain the rational expectation, from the providential forces now converging thither from the prosperous countries of Christendom, that the righteous and merciful God is about to lift that continent to a height of prosperity compensatory for its former depth of adversity. There must arise on that ground a system of commerce, vast, splendid, and lucrative. The hand of Christian philanthropy there will be full of resources; and the Lord will see that His people employ silver and gold for His service. There will be such a state of things as has never existed before.

When this country was colonized the civilized and Christian nations were poor, compared with those nations now; with few and feeble means of exerting mutual influence; with few facilities for commerce, and familiar only with slow and tedious processes of production in the mart, the shop and the field. But now think of Africa, just taking root and lifting up her thrifty and lofty branches amidst the active and stimulating elements of the business world of this day. What must such a people come to be, in respect to the means of improving her people. At the beginning of Christianity in the world, when Christian communities in social centres had barbarous heathen all around them, and among them, the work of conversion went on fast, till all forsook their idols and became Christians. But Liberia now becomes a social centre for that continent, with heathen all around and within her; preparing to establish her lines of steam and electricity in all directions towards the interior, till every motion of her Christian heart shall waken a pulse in every extremity of the land. The African missions will require support for a time. Let us maintain them in the highest vigor for one generation more, and they will then take the whole service on themselves, and make their country rich in the fruits of the Gospel.

While this work of missions is going on, the natives in multitudes will be joining the colonists and uniting their interests with civilized and Christian people. It is from this source that by far



the largest portion of the increase of the colony is to be expected. The stream of emigration, large as we may hope it will be, will be small when compared with the accession from the native population. In this respect the Republic of Liberia has great advantage over the first settlers of this country. The colonists and the natives can begin at once to have free intercourse with one another. There is no natural hindrance to immediate amalgamation. We are even astonished at the number of natives who seek to be connected with the Republic. They gather upon the borders and settle in the territory of Liberia. They offer their children for admission into the schools. They invite Christian teachers to establish schools among them. As they become qualified they are taken into the political body as citizens in full; becoming naturalized, and entitled to all the privileges of citizenship. They will form a part of the religious communities; will meet in the religious assemblies, adopt the customs of Christian people, receive the discipline of Christian ordinances, and of the usages of civilized life, and will leave their children with the sentiments and habits of Christian society.

We may take Sierra Leone, for an example, on a smaller scale, of what may be expected in Liberia. That British colony is now reported as having more than sixty thousand souls. These are of sixty different tribes. The emigrants are mostly recaptured from slave ships and carried to this colony as a place of refuge. Now great numbers of them and their children are merchants, skillful mechanics, teachers, ministers of the Gospel, &c. Some who are engaged in commerce have acquired estates of one hundred thousand dollars each. Some own vessels and navigate them. The African people thus trained to business, exhibit as much talent in proportion to their experience as the people of other nations. Give them the practice which others have in the most intricate and complicated pursuits and those of greatest importance, and after two or three generations of such culture, it would not surprise us to see them standing among the foremost in all the higher developments of human nature. In their present degraded condition, and after their long history of degradation, it were strange that they should not be degenerate in character. They have never known the incitements and the means of true culture. But that they do not possess their share of the highest capabilities of man, in every respect, should not be taken for granted so long as we have so many instances of noble, intellectual and moral development among them, and so long as those who pronounce them an inferior race, have such an interest from avarice or pride, in perpetuating their degradation.

We speak of the example of Sierra Leone as on a small scale. Its numbers are small compared with those soon to be reckoned to Liberia; and the character of its accessions from recaptured slaves is so inferior to those received by Liberia from emigration, as really to forbid comparison. If Sierra Leone can present so favorable a

result under the circumstances, Liberia may well congratulate herself upon her future. The citizens of the United States have done a glorious work in planting on the coast of Africa the seeds of a great Christian nation, which will have a brilliant history, and bring an immense accession to the Church of Christ.

The Christian people of this country have yet a service, however, to perform for Africa in the present generation, which they should do with their greatest diligence and wisdom. They may feel, while doing it, that they are contributing one of the brightest pages of the history of the Church on earth. We are giving the Gospel, in the most effectual way, to millions of people who have never yet been numbered. We are spreading the Christian Church over a continent, on the greatest part of which the Gospel has never yet been published. We are executing there a duplicate of our own civil and religious institutions. The inhabitants of that dark and almost unknown quarter of the world are coming to the light of life. They are taking their place among the followers of Christ, as heirs of the heavenly inheritance; as fellow citizens with the saints and of the household of God.

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From the Episcopal Recorder.

### FIRST EXPEDITION TO AFRICA.

Turning now to the first persons sent in charge of colonists to Africa, we meet the names of John P. Bankson and Rev. Samuel Bacon. These persons, both of them young, went out under commission and instructions from President Monroe, given in pursuance of an act of Congress, passed on 3d March, 1819, authorizing the Executive to establish an agency in Africa for the purpose of providing an asylum there for native Africans captured from slave vessels, and appropriating one hundred thousand dollars to this object. The Government had determined to send out a transport, and the sloop-of-war *Cyane*, to carry the agents, mechanics' tools, agricultural implements and stores, together with a select number of laborers. At the same time, it notified the Colonization Society that such colonists as they might recommend, and desire to send out, would be received on board the transport. The *Cyane* was accordingly put in commission, and the ship *Elizabeth*, a vessel of three hundred tons burthen, was chartered, and arrangements pressed forward for the expedition. The Society appointed Dr. S. A. Crozer their agent, as it was thought his medical knowledge might avail to mitigate the dangers of a new and malarious climate. It was understood, however, that the United States agents were entrusted with the direction of affairs.

While these measures were in progress, the Episcopal Church was considering the religious wants of both colonist and native, and preparing, through Messrs. Bacon and Bankson, to exert her influence upon them, and to provide them with the ministrations of the gospel. Mr. Bankson became a candidate for orders in the Diocese of Pennsylvania, in the year 1819, and received, before his departure from

the country, an appointment as catechist from the Episcopal Missionary Society of Philadelphia, to labor on the West Coast of Africa. He held this relation at the same time with his commission from the Government. But little more is known of him from the public records, except where his history is blended with that of his colleague, Mr. Bacon. He was undoubtedly a native of Philadelphia and of Swedish decent.

Mr. Bacon was probably born in Adams county, near York, about the year 1790. His youth was passed without educational advantages, or, as it is expressed by Rev. A. Alexander, D. D., who gives quite a full and interesting account of him in the "History of African Colonization," he was brought up in more than common ignorance. When grown he determined to obtain a liberal education, and, notwithstanding many discouragements and trying obstacles, he completed a collegiate course at Harvard, Mass. After his graduation he was occupied for a short time in teaching in his native State. He then entered the public service, as a lieutenant of marines, and rapidly obtained promotion to a captaincy. During these occupations he found time to devote himself to the study of law, and having prepared himself, he resigned his commission and was admitted to the bar of Adams county. A man of his restless energy and varied acquirements would not be long without business, and he rapidly established a reputation and built up a remunerative practice. He soon became deeply impressed with religious convictions. As ardent and determined in this matter as in all others, his spirit probably seized the kingdom of heaven by violence, and with vehemence of prayer that divine compassion loves to recognize, he was permitted to clothe himself with the promises, and was born of the incorruptible word. He connected himself with the German Lutheran Church in York, then the principal church in that venerable town, and, as might be expected, he is soon found turning his enterprize and irrepressible activity to account in the master's service. His chosen sphere of exertion was the Sunday school, and he engaged both in instituting them and in instructing in them. By his effective zeal he so impressed himself upon the cause, as that his memory is almost as distinctly associated with these less ostentatious duties, as with the more daring and conspicuous labors in which he yielded up his life. A few months after he had made a public profession of his faith, he transferred his connection from the German Lutheran to the Episcopal Church, uniting with the old parish of York. Continuing his activity among the children, he now turned his attention to the higher work of preparing for the ministry, and commenced the requisite course of study. He became a candidate for orders in the Diocese of Pennsylvania, and early in the year 1819, having passed the prescribed examinations, was ordained deacon by Bishop White, in the city of Philadelphia. He is described as being at that time a young man, and probably was not far from thirty years of age. Immediately after his ordination he was employed as travelling agent by the Philadelphia Bible Society, and entered upon the congenial duties



with alacrity and zeal. His connection did not last long, for there was another work in store for him, and he had nearly passed through his providential training for it.

Early in the year of his ordination, the American Colonization Society had determined to put on foot an expedition to Africa, and had begun to gather its first colonists. Under the pressure exerted by its friends, Congress was induced to pass the bill already referred to on the very last day of its session; and the President gave early attention to the scheme, looking about for suitable persons to act as agents. Such a person Mr. Bacon seemed to be, and was strongly recommended for the work. He was acceptable to the President and was notified by him of his intended commission, at least as early as the middle of November.

The Society had, during the Fall, selected thirty families, consisting of eighty-nine individuals, to go out as the first adventurers in this scheme. These persons Mr. Bacon was instructed to repair to New York and receive, about the middle of November. Accordingly, having obtained ordination to the priesthood, he responded by leaving Philadelphia on the 26th. Reaching New York, he encountered many difficulties and delays in preparing for embarkation, and after spending a month there in ineffective efforts, he resorted to Washington, there to complete his arrangements, where he might have direct access to the authorities of both Government and the Society. Here he remained until the 18th January, 1820, perfecting his plans and receiving instructions. Leaving the National Capitol at that time, he made a hasty farewell visit to his friends in York, Pa., and on his way to New York, passing through Philadelphia, he was there joined by Mr. Bankson, the other Government Agent, and by Dr. S. A. Crozer, agent of the Society. The Government Agents were empowered simply to select a site for an asylum for such natives as the United States cruisers might rescue from slavers and bring to them, to provide for these poor creatures shelter and food, and give them such implements as might serve to make them self-sustaining; but they were not allowed to colonize these people. The work of organizing them into orderly communities, directing their policy and affording them an education, was left to the Society.

The last day of January, 1820, was fixed for the embarkation, and the colonists were to proceed from the African Church in New York to the wharf. At the appointed time a crowd of several thousand persons assembled about the Church to witness the expected ceremonies, and join in the procession to the ship. To avoid the tumult and confusion, the doors of the Church were kept closed to the populace; and fearing some accident, should so eager a crowd be pressing together on the wharf, Mr. Bacon, with great tact and prudence, undertook to divert the attention of the assemblage from their proceedings. Directing the colonists to be conveyed secretly on board the vessel, while he engaged the crowd, he ascended to the piazza of a neighboring house and began an address. The people thronged

about him, thus relieving the pressure at the church, and meanwhile the emigrants were quietly and safely removed to the *Elizabeth*. When this had been accomplished, Mr. Bacon closed his address, remarking to the crowd that the colonists were already on board the vessel. That day the *Elizabeth* hauled out into the stream of the North River, and lay there waiting for a favorable wind and tide; but while waiting, large quantities of ice filled in the harbor, delaying her departure until the sixth day of February. On that day the vessel hoisted sail and began to move away towards her destination, the agents departing "cheerfully supported and animated by their cause." They were instructed by both the Government and the Society to make Sherbro Island, owing to the recommendations of Messrs. Mills and Burgess, and there locate their asylum.

D. O. K., JR.

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### A DAY ON THE ST. PAUL'S RIVER.

The *Liberia Herald* lately gave place to an interesting sketch of the exploits of a couple of young men of Monrovia, who passed a day in gunning sports on the St. Paul's river. We have condensed the statement of these Liberian Nimrods, so that our readers may learn somewhat the localities and the condition of the dwellers on the banks of the most thickly populated and best improved stream of the Republic:

It was half-past six o'clock on Thursday morning, when Sherman Dimeley and ourself, without having broken our fast, seated in a Kroo-canoe, with guns at our side, left the wharf for Louisiana. It was a fine canoe, and having four good hands, we glided joyfully along.

*Monrovia* has a beautiful site; and its situation was selected with a view to the commercial importance it is to assume, when the two rivers on which it is situated shall pour the immense wealth of the interior into her lap. As we looked behind at the city fast disappearing in the distance, we thought of her past and her future, and sorrow and joy produced mingled emotions in our bosom.

The Stockton creek is narrow; but for important purposes is not to be lightly esteemed. It is wide enough to admit boats that will bring down all the produce that may be raised on its banks. The day will come, too, when all the land on the St. Paul's will be occupied, and our farmers, having more capital, will occupy this section, and Stockton's banks, though now low and marshy, will be teeming with life and industry.

We soon passed *New Georgia* and *Stockton*, and came opposite the "Government Farm." We remember years ago this farm was cultivated under the superintendence of David Moore: sugar and syrup were made here too; and many a pitcher of syrup did we re-



ceive as a morning's gift from the old man at his residence in Monrovia. Those days have passed; sugar and syrup float down this river by hogsheads.

At the confluence of the "Stockton" and "St. Paul's," the prospect in every direction is beautiful. *Virginia*, with its farms, occupies the left bank (in going up stream,) of the St. Paul's, *Caldwell* the right bank;—on either side the river, near its month, the farms of Moore, Fuller, Jordan and others are situated; there also is the famous "*Mammy's Town*." It is quite a relief to come out of the Stockton creek into the noble St. Paul's, the air at once seems purer, the breeze freshens up from the sea, and the eye can stretch away in the distance at the many interesting sights. The monotony, so tedious in the Stockton, at once ceases; all is life and activity; the forests have disappeared from the margin of the river save a spot here and there, where a few city folks have farm lands bequeathed to "their children's children."

We passed on Caldwell side, and glided under a magnificent locust tree. We crossed from this place to "*Bromley's Point*." It had been sixteen years since we last landed at Bromley's Point. Every thing seemed changed, except that there was still the same high bank up which our father led us by the hand, the last time he visited some of those Dey Chiefs whose names are immortalized in the history of Liberia. How time changes all things! How the glory of that once powerful tribe has passed away!

Sending our canoe on, we landed and walked, passing through the coffee farm of Rev. J. W. Roberts, until we came to Mr. Blackledge's. Much coffee had been gathered at Mr. B's, but enough was on the trees to show that he has a good crop this season. We almost envied the owner of this plantation, when we stood on his piazza and looked out on the thousands of coffee trees that studded the place. Having refreshed ourselves at Mr. Blackledge's, and promised to return that night to supper, we again took to our canoe. Passing by the coffee and sugar farm of Mr. Russell we landed at the wharf in *Clay-Ashland*. We spent only a few minutes here. Joined by Dennis Ferguson, we took the road, again sending our canoe ahead.

The brick kilns now become numerous; the sugar farms begin to grow larger. On one side are the coffee farms of McMurtry, Bush, Hooper and others, with the sugar farms of Erskine and Outland. On the other side the cane farms of Dennis and Simpson. Mr. D's dwelling stands on an elevation—a fine site. There is one thing we admire more in some farms than in others. Many of the farms have bushes growing on the river, which obstructs the view, while others have not. The reason for not clearing away entirely may be good—the bushes may serve to keep off miasma, but would it not be better to have a clean front, and plant coffee, orange or other fruit trees near the houses, to neutralize the effects of miasma?

We passed on to McMurtry's, stopped a few minutes to see the

coffee cleaning, and then proceeded to Mr. Erskine's. On the road, numbers of brickmakers were taking in their bricks. From Mr. Erskine's we proceeded to the farm of H. W. Johnson, and then on through Hooper's. Passing Mr. Hooper's, we saw the little rock island in the river, with its venerable inhabitant (the old palm tree) still living. Perhaps some day not far off, that little island may hold a warehouse, where also signals will be made at night to boats passing up and down that river, which is destined to be a great thoroughfare.

Our business now confined us to this side of the river (right bank, ascending.) So we took our canoe, and proceeded at once to Messrs. Cooper and Sons. Mr. Garret Cooper had erected a fine brick house since our last visit, and Mr. William Cooper had finished and was furnishing his new house, into which, (fortune being propitious,) rumor says he will soon take his bride.

We went first to the mill; the grinding had ceased, but the mill had done a good day's job, and the kettles were full and boiling. Just then the sugar house was the most desirable place to us. We eat sugar like bread, from sheer hunger, and the good-hearted "Commodore," evidently knowing our feelings, offered us the dinner that was awaiting him at the mill. We won't say what we did with the dinner. We like the principle on which the Messrs. Cooper, Roe, Sharp, Anderson, Howland, Lloyd, and others up this way, farm. They devote their attention to one thing, sugar growing, instead of dividing their efforts in doing a little of every thing and much of nothing.

One of the most interesting sights at *Coopersville*, was the fine oxen, bringing in cart loads of cane to the mill. The fields of cane stretched far and wide.

Promising to return to *Coopersville* to dinner, we took the road in the direction of Mr. Roe's farm. Sharp's cane on the opposite side looked flourishing, and a goodly quantity he has; much of it had been cut and ground. We stopped at friend Roe's and visited his sugar house, too. Mr. Roe has some very fine oxen, seven yokes.

Anderson's new brick house, erected within the last year, looked fine, adjudged by most persons to be the handsomest on the river. That part of the river had become still more lively since the erection of Lloyd's new steam mill, near Mr. Parm's estate. In front of Lloyd's the farm hands were chattering noisily, either settling some palaver or receiving wages. Down the river a sloop was sailing with a cargo of molasses from Anderson's, and several boats passed with sugar or syrup.

We were some time passing along the luxuriant cane of Mr. Howland, before we reached his dwelling. He is preparing to build a large brick house, and his kiln of bricks was already burned. We visited his sugar-house, saw his fine oxen, inspected the new wharf he is building and started homewards. *Harrisburg* hill looked blue and beautiful in the distance, and we desired to visit the other side

of the river, but the declining sun admonished us that we lacked time.

This surely is an interesting part of the St. Paul's. The fields of waving cane, and the hum of business show much industry and thrift. There are four steam sugar mills just in sight, Messrs. Cooper's on one side, and Sharp's, Anderson's and Lloyd's on the other side.

It was five o'clock when we returned to Coopersville; but we got there in good time, and with good appetites for the excellent dinner awaiting us. Just go up among our independent farmers, if you want a good dinner. We ate and drank, and walked about a few minutes, inspecting the new houses, and left just before sunset, in full speed, for Clay-Ashland.

Having put out Ferguson at Clay-Ashland, we went to Blackledge's. Here we supped heartily, chatted awhile, and left about eight o'clock for home, after bidding adieu to Mr. B. and his amiable wife.

The moon was rising high in the heavens, when we left the wharf. We glided gently down this moon-lit river. Entering the Stockton, we missed the sea-breeze that was blowing up the St. Paul's. It was nearly eleven o'clock when we landed at the wharf, and we hastened home to dream over the flying visit up the St. Paul's.

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From the Home and Foreign Record.

## A LICENSURE IN LIBERIA.

MONROVIA, LIBERIA, *December, 1864.*

MY DEAR BROTHER:—Our Presbytery (West Africa) met Thursday evening, December 1st, and on Friday commenced my examination, keeping it up incessantly for three days, examining me on Church History, Theology, the Hebrew and Greek languages. I was licensed to preach the gospel last evening. I preached my popular sermon to a fine congregation, immediately after which I was licensed, Rev. Thomas H. Amos being Moderator. John and Reese Chresfield have also been examined to-day, and to John has been assigned his parts of trial for licensure, to come off next Presbytery.

Should you find any one having a disposition to contribute any good theological books to a young minister in Africa, please direct to your unworthy servant. I am very anxious to get in possession of a good library. I find it tolerably easy to read Hebrew (I mean the Scriptures in Hebrew, and translate.) It is probable that I shall go to Harrisburg, if employed by the Board. I have promised to preach for them, any way, once every fortnight during the present year, or until permanent arrangements have been made.

Your most obedient servant,

THOMAS E. DILLON.

No Christian can read the above letter, and not feel that God,



through the colored man, is raising up the benighted millions of Africa. Ethiopia is here, literally and in a practical way, stretching out her hands unto God. Any theological books, or articles of clothing, that may be sent to the "Education Rooms, 821 Chestnut street, Philadelphia," in supply of the wants of these young brethren, will be promptly forwarded. They are needy and deserving. Who will see the image, and supply the wants, of the suffering Master, in these, the least of his disciples? Who will do it?

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From the New York Observer.

### PORT OF ENTRY LAW.

In his annual message, the President of Liberia makes an appeal to the people to place some restrictions upon the visits of foreign traders to all points of the coast where they may hold unrestrained intercourse with the natives. This intercourse is demoralizing to the country, interrupting to its peace, and to the maintenance of law.

Many of the traders come to Liberia with entirely selfish objects, they disregard the authority of the government, and until they provoke by their lawlessness some serious difficulty with the natives, ignore its existence. When in difficulty they call upon the government for assistance or indemnification. These abuses have compelled the Liberian government in self-defence to pass a Port of Entry law, which is not intended as a measure of hostility to foreigners, but of self-preservation to the Republic, which will be appreciated by all who are acquainted with Liberia, and feel interested in its prosperity.

The great trouble which is experienced in the Republic is one incident to young peoples, the difficulty of acquiring at once a pecuniary independence. The country is gradually growing in wealth, but this wealth seems to gather largely in the hands of foreigners who have no special interest in the country. Yet, in spite of this embarrassment, the young Republic, according to President Warner's review, seems to be growing in stability, influence, and usefulness as the years pass, and it has done one great service to mankind in limiting the area of the slave trade.

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From the Maryland Baptist.

### CENTRAL AFRICAN BAPTIST MISSION.

Rev. A. D. Phillips writes from Abbeokuta to our Corresponding Secretary, under date of December 1, 1864:

Bro. Reid, who suffered so much in the interior of Africa, and lived several months on less than two cents a day, has been compelled on account of failing health to visit England. He is still there—has been very ill—but when heard from last was better. The affairs of this country have changed very much since I wrote

you. The tribes of the interior who have been at war with this town have fled, and are desirous for peace. The army of this town, however, have not returned home, but are besieging a town which did them much mischief while they were at war with the interior tribes. Communication with the interior is not restored yet, and will not be until the army of this town returns, when we hope the whole country will be opened again.

The British Government at Lagos have at last seen how ruinous their policy has been to the colony, and they have changed it. There is not yet uninterrupted trade, in fact, very little trade with Lagos. But the merchants have just been permitted to send down the cotton they have stored up in this place for several years. More than two thousand bales have been sent down, (each bale weighing one hundred and twenty pounds.) But there is now such a decline in the price of cotton in England, the merchants here are much discouraged. \* \* \* \*

The wars and the consequent disturbed condition of the country have been seriously felt by all the missions here, and we being so hard up for supplies, have doubly felt it. During the summer some friends in England sent us about £75, mostly in money, and some materials for the children's clothes.

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From the Journal of Commerce.

## THE SOURCES OF THE NILE.

It is worthy of note that the old disputes relating to the sources of the Nile seem to be revived among geographic societies, and that the discoveries of Captain Speke are set at nought by some persons, or are rather considered as incomplete if not indefinite. The origin of very much of this doubt may be traced to the influence of Captain Burton; who strenuously insists that there is no satisfactory reason for regarding Speke's discoveries as conclusive. On the contrary, Burton believes that there may be another river, undiscovered as yet, coming in from the southwest, which is the true Nile. This discussion has become somewhat one-sided, owing to the lamented death of Speke. It is proper therefore, to state the history of the difference of opinion, in order that those who read the books and articles now appearing from time to time on the subject may be able to form at least impartial opinions.

Captain Burton is one of the most distinguished travellers of modern times. He has laid the lovers of geographical knowledge as well as the general reader and student of ethnology under very great obligations. His indomitable perseverance, his energy and determination, have enabled him to conquer difficulties in his various explorations from which stout hearts might have shrunk without shame. No one who has read will ever forget his remarkable journey to Mecca, in disguise as a Mohammedan derwish, and



the perilous but successful incidents which enabled him to surmount the barriers before existing to a knowledge of the secrets of the Moslem holy places. At a later period he undertook to penetrate the African peninsula, from the Zanzibar coast, and reached the great Tanganyika Lake which lies between parallels 3 and 8 south latitude. He was accompanied on this journey by Captain Speke, and it would seem from Burton's own account (*The Lake Regions of Central Africa*) that the two were not always pleasant travelling companions. In point of fact they had a serious falling out, and this seems to have been brought about, or brought to a crisis, by the following circumstances.

On the return journey to the coast, Burton was delayed by sickness at a point about 33° east longitude. Speke, with Burton's consent, devoted the time to an exploration due north, and at a distance of two or three hundred miles came upon the southern extremity of the great lake Victoria Nyanza. He made all the investigations then possible, and became convinced that this lake was the true source of the Nile. Burton was not of that opinion. Speke communicated his discovery to *Blackwood's Magazine*. Burton, in his published book, ridiculed Speke's ideas, in a style and language by no means to be commended, and thus committed himself against the theory. But Speke's views attracted attention, and he was dispatched on another journey with Grant. The results of it are before the world. He went to the Victoria Nyanza over his old track, followed its western shore down to the outlet, discovered a broad strong stream pouring out over falls and rapids, and this stream he followed to the sea, proving it to be unquestionably a source if not the principal source of the Nile. But he was compelled to leave the bank of the stream at some points.

Here the question opens whether by so leaving the bank he missed the discovery of another river coming in from Tanganyika or some other lake; and if so, whether that river is larger or smaller than the stream coming over Ripon Falls from the Victoria Lake. Burton is sternly of opinion that the undiscovered river is the true Nile. There are many reasons leading to the belief that such a river will be found, but there are few reasons for supposing that it will prove as large or important as Speke's river. It is highly probable that a large amount of country lying to the westward of Victoria Nyanza is drained into the Nile, and that the annual flood is assisted by this drainage. But if Speke and Grant are to be believed, and assuredly there is no reason to doubt either of them, the size of the river which they discovered at its source is too great to admit of any possibility that the undiscovered river should be larger or as large. Nor is it to the credit of those who undertake to dispute Speke's conclusions, that they attempt to belittle the importance of this river by quoting some of Speke's general descriptive remarks, while they suppress his estimates of breadth, depth and speed of current. It strikes us that some of the English geographers are in the habit of estimating at too

high a quantity the flow of water in the Nile at a low stage. The river is full of bars, is shallow except in its very crooked channel, which changes from year to year. Comparing Speke's account of Ripon Falls and the water flowing over them, with our own knowledge, from observation, of the amount of water coming down the second cataract at Abou Seir, we are convinced that the Victoria Nyanza must supply nearly if not fully one half of that amount. The Blue Nile, and the undiscovered river, with some less important streams, make up the rest.

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### THIRTY YEARS AMONG THE ZULUS.

In a letter, Rev. L. Grout presents the following statement of progress and success which he has been allowed to witness at his station among the Zulus, and of his feelings in view of his missionary life:

"Thirty years ago, this month, in company with five other missionaries, I left Boston, under instructions to go to the Zulus, of South-eastern Africa, explore and, if possible, establish a mission among them. Nothing was then known of the port of Natal, or of the Zulus, except that they were a nation of inveterate heathen warriors. It was supposed that Natal was as unhealthy as other portions of the African coast. Indeed, everything about our mission was so unpromising that somebody called us fools, and on a wild goose chase; and, indeed, as I now look back to that time and our prospects, I confess that, as to myself, the only promising thing in the case was a burning Christian zeal in my heart, every moment fed by a belief, which did not admit of doubt, that God had called me, fitted me, and sent me on that mission. At length, in 1845, eleven years after we had embarked in our work, I had the pleasure of baptizing my first convert. My present station is the fourth one I had selected and built upon, having been driven away from the other three.

Now, at the end of thirty years, I find myself at a mission station which has seventy-three members in the Church, who are part of a Sabbath congregation, numbering two hundred and fifty; one hundred and forty-five of whom are Sabbath school scholars, and sixty-eight of whom are day school scholars. Our house of worship has been erected by the avails of sugar cane which the people have grown. It is built of burnt bricks, roofed with galvanized sheet iron, floored with boards, and the walls plastered with lime on the outside. It is seventy feet long and thirty-five wide.

Our people have also erected forty upright houses of their own, some of them as large and as good as civilized people live in. If I went out thirty years ago on a wild goose chase, I have indeed caught my goose."

From the Trenton (N. J.) Monitor.

## AFRICAN COLONIZATION.

Many of those whose energy and intelligence would prompt them to seek full liberty and equality by migration to a nation composed of their own race are withheld by their employment in the army, while others are lingering in the hope the result of the war may be to work an improvement in their political and social condition which shall render removal unnecessary. The report of the American Colonization Society shows that both the Society and the Liberian government are extending inducements for migration to the negroes of the West Indies, where, especially in Barbados, there are numbers anxious to make themselves a home in Africa.

Although the African Republic can scarcely look for large accessions to its population from this country before the close of the war, yet its present condition and prospects are most hopeful. Under a form of government and laws modelled upon our own, it has a public school system supported by a popular tax, several seminaries for both sexes, and a thriving though recently established College. Its geographical position and natural resources promise it commercial prosperity so soon as it obtains a sufficient population for its development. Its staple productions are coffee, sugar, cotton, ginger, arrow-root, and cocoa: for these and other productions received from the native tribes in the interior, a growing trade with England is carried on, many vessels being built in the country, and English companies embarking in the same traffic. The Liberian government is ably and carefully managed and offers liberal inducements to immigrants, beside those of obtaining the full rights of manhood and political and social equality.

It would be singular if such a nation did not succeed. But we ought to look upon it in a different light from a sentimental experiment, or a matter of commercial advantage to ourselves. Apart from its relations to the colonized negroes and to this and other commercial nations, Liberia is capable of fulfilling a destiny which it only can perform. Through its medium alone is the Christianizing of Africa to be accomplished. The repeated trials and failures to establish white missions must be convincing that the civilized Christian negro alone is capable of discharging this great work; and this they are gradually doing, not only drawing the neighboring people from idolatry and barbarism into a life of Christian civilization, but crushing the slave trade and bringing whole tribes into what will eventually be a grand African Republic, a nation rivalling those of Europe in enterprise, wealth and power.

All this America should regard it her duty and privilege to assist—not only in support of the grand principle of republicanism, not only as a means of cherishing the friendly feeling of what will at no distant day be an important commercial power, whose friendship England is now courting—but as a duty. We owe it as an obliga-



tion to mankind to lend our aid as none others can to the conversion of heathen Africa. We owe it as an act of reparation to a race to whose labor our national prosperity is largely due. In this country the destiny of the negro is fulfilled. He has done what could not have been done without him—opened and prepared the country for free labor: and now the immense tide of immigration from Europe, filling our States as far west as the Rocky Mountains, and waiting only for the restoration of tranquility to flow southward, will take his place and leave him free to return whence he came, bearing with him to Africa what the white man from time immemorial has in vain essayed to plant there. As a nation we have every reason to aid in the work of African Colonization.

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### DEATH OF REV. BEVERLY R. WILSON.

Liberia has suffered another sad loss in the decease of this most useful and excellent man. Prominent as a judge, statesman, and divine, he will long be held in grateful veneration by its people.

Mr. Wilson was of unmixed African descent. Over thirty years ago, while comfortably situated at Norfolk, Virginia, he concluded to thoroughly examine Liberia as a promising theatre for himself and race. After passing fourteen months in the colony he returned; and accompanied by his wife and children, embarked again for and made that land his adopted home. There he has since lived and labored, having at times held the positions of judge of the criminal court for Mesurado county, a member of the Convention which framed the Constitution, and declared the independence of Liberia, and the oldest minister and member, and recently President of the Annual Conference of the Methodist E. Church of the Republic.

The following letter from the Rev. John W. Roberts, dated Monrovia, November 2, possesses interest in this connection:

These lines convey to you the sad intelligence of the death of our beloved and aged brother, B. R. Wilson, which occurred on the 8th of last month, after a short illness. He had only a few days previous returned home from a tour on the leeward districts, looking after the interests of the work, in apparently improved health. Brother Wilson's activity and zeal up to the time of his illness, though in an advanced age, made his death unexpected to us all; and I may say briefly the Church here, in the death of Brother Wilson, has lost a tried and efficient laborer and the last of the pioneers of Liberia Methodism. To this dispensation of Providence we must bow with becoming submission, trusting that, though the Lord "removes his workmen from time to time, he will carry on his work," even in this land of moral darkness.

Brother Wilson having expressed a desire to see me, I proceeded to Monrovia and had a short interview with him on the same day he died. I found him as rational as ever, though very weak. He informed me of some pecuniary matters which had claimed his attention while at the leeward, especially in reference to certain appropriations of money toward native work at several points, namely, Cape Palmas, Sinou, and Bassa; also of others which he had designed to make toward the native work at or near Marshall and in the Queah country. These two last-mentioned promises, if properly sustained, favorable results in future; and so far as I can I shall see to it that Brother Wilson's plans shall be carried out. No doubt had he lived you would have received a report embracing native work at some points of an encouraging character.

In this I can only make brief allusions to the general state of the work, and say, so far as I learn, it continues to receive the labor and attention of the devoted missionaries of the cross of Christ. The brethren up to the present time have been able, with one or two exceptions, to prosecute their duties uninterruptedly at several points, namely, Monrovia and Marshall. On Monrovia district and Clay-Ashland and Carysburgh the societies have been refreshed by gracious showers from above, mourners converted, and members added to the church.

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From the Christian Advocate and Journal.

### SUCCESS OF LIBERIA.

In tracing the history of Liberia from its small and feeble commencement to the period of its nationality, and thence to the present, it should be remembered that the colonists were persons who had enjoyed in the United States but few advantages for mental culture, and that about two-thirds of their number were just emancipated from slavery. Unaccustomed to participate in the affairs of government, unacquainted with civil jurisprudence, and with but a scanty knowledge of business affairs, their success has nevertheless been so fully demonstrated as to leave no reasonable doubt of the practicability and utility of the scheme of colonization. Compared with other colonies Liberia suffers no disparagement. The colony at Iberville, in Louisiana, was commenced in 1699. During the thirteen years immediately succeeding, 2,500 colonists landed there, and of the whole number only 400 whites and 20 negroes remained in 1712. On the Island of Orleans a settlement was commenced, and the first settlers died by hundreds, and both settlements were for a time abandoned. The first colony in Virginia was begun in 1585. Twenty-five years afterward, when Smith left the colony, it was furnished with three ships, twenty-five pieces of cannon, arms, ammunition, apparel, commodities for trading, and tools for all kinds of labor. They



had sheep, fowls, goats, boats, nets, and all that was needful for comfortable subsistence and protection. But within six months, by the attacks of savages, riot among themselves, famine and sickness, only sixty remained of their whole number. These fed on herbs, acorns, berries, skins of dead horses, and even the boiled flesh of their own dead. Four different attempts were made to colonize Virginia before it was accomplished. A colony was formed in North Carolina in 1688, and twenty-six years afterward but about one-half the original number remained. The Plymouth colony was commenced in 1620. Half the colonists died during the first six months, and though they received frequent reinforcements there remained ten years afterward but 300. Of the 1500 that came to Boston with John Winthrop in 1630, two hundred died in six months.

What are the facts with regard to Liberia? In 1827 an address to the colored people of the United States was adopted at a numerous meeting of the Liberian colonists, in which they say: "We enjoy health after a few months' residence in the country. Death occasionally takes a victim from our number without any regard at all to his residence in the country. Nothing like an epidemic has ever appeared in the colony." Since 1827 the accommodations for new emigrants have greatly increased, and with ordinary prudence they become acclimated with safety.

With regard to the temporal prosperity of the colonists, the fact should not be overlooked that when they arrived in Liberia they were poor, and without means to commence business. They had been sent there gratuitously by the Colonization Society, and upon their arrival occupied the Receptacles of the Society, and after six months of dependence on the Society for subsistence, without means to purchase a home, the Society gave them land for a house and for agricultural purposes. Beginning under circumstances so disadvantageous, they have nevertheless advanced step by step until Liberia has become a commercial, agricultural, and prosperous nation. Fourteen towns with churches, schools, and comfortable dwellings beautify it. The capital, Monrovia, has a state-house, presidential mansion, court-house, senate halls, printing-offices, school-houses and churches, with more than four hundred private dwellings,—many of them not only comfortable, but elegant and richly furnished.

But the signal success of Liberia is not to be estimated merely by the prosperous condition of the colonists—their comfortable homes, educational privileges, social equality, political freedom, productiveness of soil, commercial advantages, eligibility to positions of trust and honor, etc. Africa was selected for the colony, not only because it was regarded as the most promising to the exiled sons of Ham, but in view of the civilization of Africa itself by colonial agency. The civilization of a nation involved in barbarism for centuries, cannot be effected in a day. The work is

always attended with difficulties, and is slow in its progress. But among the natives of Western Africa civilization has made encouraging progress. The policy of the Liberian government has not been to drive the natives back into the interior, but to spread over them its governmental shield, to civilize them, and to confer upon them the blessings of citizenship. Already many of them have been admitted to citizenship, and more than 500,000 are now living under its healthful influence. Contending chiefs have submitted their disputes to the Liberian government, by whose kindly mediation many bloody wars have been arrested and peace restored.

Having no political platform, identified with no political party, bound by no sectional lines or denominational distinctions, and with but one object to secure, the improvement of the African race, the Society prosecutes its labor of love without disputations, and for testimonials of success refers to the twelve thousand emigrants from the United States; to their churches, schools, republican constitution, government buildings, villas reposing amid the shade of evergreens, cotton fields, sugar plantations, and commerce; to the 200,000 natives dwelling in safety beneath the national banner of "stripes and a lone star," that waves over that "land of the free and home of the brave."

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For the African Repository.

### A LEAF FROM "REMINISCENCES OF LIBERIA."

One of the most affecting scenes of which the heart of the Christian can conceive, is that which occurs when a slave-ship is captured by one of the United States vessels of war, brought into the port of Monrovia, the capital of Liberia, and the recaptured Africans who have been there already for months or years, search among the newly arrived for friends or relatives. Many such have occurred under the observation of the writer. One of them from among the Africans of the notorious "Echo" is given as a specimen, but to understand and appreciate it fully, the reader is invited to peruse the following narrative of

DANIEL BACON, OF THE PONS.

In the year 1846 an American brig named the "Pons," of Philadelphia, was captured by the United States sloop of war Yorktown, Lieutenant Bell commanding, having on board over 700 slaves. Most fortunately she was caught within a day or two's sail of Monrovia, and was soon taken into port. The condition of

the slaves on board was appalling. They had been out for some time from the Congo river, had suffered dreadfully from their crowded condition, from intense heat, and the want of water, and many were sick, emaciated, and dying. The United States Government had an Agent on the spot, the late lamented Dr. Lugenbeel, of cherished memory. This gentleman was indefatigable in his efforts, and in addition to his care of these wretched sufferers, the various Missionary Societies and many of the citizens of Liberia themselves, came up to the rescue, and these half-dead creatures were apportioned out in the different families, some taking two, some five, others ten, until all that survived were thus disposed of. The Rev. Messrs. Benson and Hoyt, the Missionaries of the Methodist E. Church at Monrovia, were most active in this work of benevolence, and perhaps the Missionary Society of that Church did more for the relief of these recaptives of the "Pons" than any other society or association in the place.

Among the hundreds of boys of the "Pons," there was one little fellow who was named DANIEL BACON. This name was given him by his guardian in honor of the Rev. Daniel Bacon, so well known and honored in the United States. Daniel proved to be a bright and intelligent boy. He soon learned to speak English, was sent to school and taught to read, became very useful to his guardian, and as he grew up, was brought within the influences of christian teachers and ministers, and was led by the spirit of God to seek and to find an interest in the blood of the Saviour. He became a christian, and walked worthy of his profession. Daniel had been stolon away from a large family, and he often longed after that dear father and mother and little brothers and sisters whom he had left behind in his native town. Many times he shed tears as he thought of that home and the many things about home which become so endeared to children. He was nevertheless of a cheerful, sanguine disposition, and when he became a christian prayed much, and believed that God would one day or the other let some of his family be brought to Liberia, that he should yet see some of his kindred. Cheered on by this hope he grew up into manhood, and was contented in his new home.

'Thirteen years after the capture of the "Pons," the United States first-class steamer "Niagara" came into the port of Monrovia with the remains of the cargo of the "Echo." Many of

the congoes had died at Charleston, South Carolina, many at Key West, and seventy or more had died on board the steamer. But a remnant was left and safely landed at Monrovia. The writer was then the United States Agent for Liberated Africans, and arrived at Monrovia in the colonization packet ship *M. C. Stevens*, shortly after the *Niagara*. The news soon flew all over the country that hundreds of recaptured slaves had arrived, and everybody ran down to see them, as boat load after boat load came on shore and were conducted to the spacious and comfortable colonization Receptacle on "Crown Hill." No sooner did Daniel Bacon, now of age and his own man, hear the good news than all his fond hopes revived, and down he went to see the strangers land. With a beating heart he examined every boat load, but no familiar face caught his eye. As he spoke the language of the new comers, he and several others of the Pons people were employed at the Receptacle to attend upon and provide for the recaptives of the *Echo*. This gave him a more favorable opportunity to prosecute his search. Daniel made every inquiry the first day. Some came from towns he did not know, or could not remember, and others from a part of the country he was well acquainted with, but none from just his neighborhood. Poor Daniel had almost become hopeless, when one day he spied a young man in the crowd, and his heart seemed to yearn towards him. There was something in that face, that eye, so true to nature's record or his memory, that he must talk to him. He soon found out that he was from the same town,—then of the same family. His father's name was precisely the same as Daniel's father's name, and at last when he asked and found out the name of the stranger, it was beyond all doubt his own dear little brother he had left in 1846, when stolen away from his home and friends. They rushed into each others arms, and there was great crying and laughing, and screaming for joy, in that Receptacle on that memorable day. S.

SPRINGFIELD, OHIO, April 11, 1865.

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### THE WORK NOT YET DONE.

The work of the Colonization Society is not yet done; a great, if not its chief labor, still remains.

1. To aid enterprising people of color to their ancestral home. Of this sort there are constantly some who prefer the certainties of



Liberia to the uncertainties of America, and for them the door of emigration must be kept open. In despite of all the obstacles of the time, some with their families are now waiting for an opportunity to sail, others are looking toward Africa, and beginning preparation.

The expectation of a future removal of themselves or their children to the black man's continent, is much more common in the minds of intelligent colored people than is generally known. The stream of emigration may now be small, yet is it a living stream, destined to fertilize and beautify a continent. It may be small, yet who should despise it? Few of the present generation may desire Africa, "yet," says a late emigrant, "will their children go up and possess the land." The laws of race and of climate as ordained by Him who "hath made of one blood all nations of men," and "hath determined the bounds of their habitation," will at last prevail, and the old home of the black man will be his final heritage.

When the clouds of the hour shall have passed away, and the din of the great conflict shall have ceased, then will come to the bosom of many intelligent, aspiring colored men, with a force they never before felt, the question of a permanent home and the highest good for themselves and their children; and the God who never made in vain—a race or a continent—will, as we believe, put it into the heart of great numbers to choose the land of their forefathers. To prepare for their assistance is a work remaining for this Society; only the few (about twelve thousand) have entered the goodly land—the many are yet to go!

2. To sustain Liberia. She is yet in her minority—not quite eighteen years of age—in the midst of a heathen people far remote from civilized countries. Jamestown and Plymouth colonies had help from the mother country long after this period, and shall we require more of Liberian emigrants than was ever expected of the Pilgrims and early settlers of this country? Her educational institutions, especially her College and certain schools, are dependent on aid from this country. Harvard, Yale, Dartmouth, Bowdoin and other Colleges owed their existence for a period to the munificence of friends in England, and is it reasonable to expect Liberia College and other seminaries of learning in that country to be independent of our aid in the beginning?



Liberia has not at this time the pecuniary ability to supply the needful common schools for the instruction of native children and youth within her limits. She requires help for school houses and school teachers.

Her missions cannot yet safely stand alone. They need the assistance, as well of this Society, as of the missionary associations.

Nor can her industrial, mechanical, and commercial agencies and pursuits—to say nothing of the professional—be justly left unsupported. All these are in their infancy, and must needs have the fostering care of the mother.

An intelligent and careful observer in Liberia remarked, not long ago, “American Christians demand of us that we should be aggressive; but our work for some time to come must be *defensive*.” Miracles are no more to be required of Liberia than of other young Republics, and yet the expectations of some concerning her, *without further help*, appear to exceed all known laws of both nature and Providence.

3 To enlarge the borders of the Republic, extend civilization and religion into the interior, and aid in the development of the resources of the whole African continent.

Liberia now forms but a speck on the map of Africa. Of the twelve million square miles of surface of that grand division of the earth, it now embraces within its limits scarcely thirty thousand—less than the single State of Maine contains. It fringes with light hardly six hundred miles of the western coast, extending about fifty miles into the interior. The civilized portion of this small territory is not yet sufficient to spare with safety the numbers needful for the establishment of new settlements in the interior, without corresponding accessions from this country. The time has not yet come for large coast emigration.

It is evident, beyond question, that if Liberia is to grow and extend her beneficent influence far into the interior, she must, for some time to come, receive liberal aid. If she needs help in her endeavors for her own people, much more does she require it in her good work for heathen tribes in the “regions beyond.” If she is ever to embrace within her folds any great portion of Africa, and to be a distinguished instrument of bringing forth the boundless resources of that comparatively unknown continent, she must have large and constant assistance from her friends in this country.

4. To aid the people of this country in the payment of their great debt to Africa.

This Society is a gift—not a burden to Americans.

Its birth, in 1816, was a *benevolent necessity*, not a mere social and political expedient. It was the natural off-spring of a great moral exigency—the issue of a profound sense of individual and national obligations to make the best possible restitution to injured Africa, in the gifts of the Gospel of Christ by her returning children. That exigency still exists, and never was it more manifest and imperative. Like an angel from Heaven this Society now waits to bear Christian civilization to that long neglected land in the person of the intelligent emigrant—stretching out its hand for our munificence, and pluming its wings for the flight to the mother of our captives. It solicits now, as in the beginning, the charities of patriots and philanthropists, because it would assist them in the discharge of duties to a continent and a race, with the destiny of which, the welfare of our own country is, under the Divine Providence, closely connected. It pleads for the sympathies, the prayers, and the gifts of Christians, because it would aid them in paying their great debt to their Lord for good received, and to Africa, for children *taken*!

When Africa is evangelized and the last needy one of her descendants in this country that will ever desire and seek her, is safely borne by the hand of Christian benevolence to her sunny clime, then and not till then will the work of the Colonization Society be done!

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#### DEATH OF EX-PRESIDENT BENSON.

Stephen Allen Benson, who died at his home in Bassa county, January 24th last, after a brief illness, was widely known and respected. Born of free parents, in Cambridge, Dorchester County, Maryland, in March, 1816, he was taken by them to Liberia, reaching the city of Monrovia in August, 1822, it being then occupied only since the preceding April. In the attack by the natives a few weeks after their arrival, Stephen was taken prisoner, and carried by them in their retreat to the interior. After four months captivity, during which he was treated with much kindness and attention, he was returned to his family. From this time

to 1830, he was occupied in acquiring the rudiments of an education in the schools established in the colony by the Colonization Society.

He was appointed military storekeeper at Monrovia, which he retained four years. On the arrival, in 1836, of the illustrious Thomas Buchanan, Esq.—the last of the white governors of Liberia—he became his private secretary, not yet having attained his majority. He next engaged in commercial affairs, at Bassa Cove, and was quite successful, at the same time cultivating a large coffee farm, serving his country in the field, and in several civil stations, always with honor to himself and his race, and with acceptance to those in authority. In May, 1853, he was elected Vice President of the Republic, and in 1855, '57, '59 and '61, he was advanced and re-chosen to the Presidency—the highest office in the gift of his appreciating countrymen. Declining further public service he retired to his plantation in 1863.

The well known and highly esteemed friend of Africa, the Rev. R. R. Gurley, thus testifies to the exalted worth and purity of character of the distinguished deceased :

“ I have seldom seen a man more free from imperfections, or more adorned with virtues. Mr. Benson is of purely African descent; but through his dark features beams a mind of great intelligence, of stainless honor, of quick and delicate sensibilities, and noble affections. From early childhood he lived in Liberia; there he has been educated, and there uninterruptedly lived. His manners are easy, natural, graceful, and could not well be improved. Earnestly engaged in agriculture, as well as commerce, intent upon all public improvements, he has devoted, perhaps, the larger portion of his time for many years, as desired by the American Colonization Society, to the care and settlement of successive companies of immigrants, animated and sustained in his difficult and unremitting labors by his patriotism and the power of an ardent and ever-active benevolence.

“ Mr. Benson's house, when I visited Bassa Cove in 1849, was ever open to respected strangers as well as to his friends, and nothing could exceed the gentle but multiplied and unostentatious offices of kindness which attended and illustrated his hospitality. As a local preacher in the Methodist church, Mr. Benson has been ready at all times to urge the paramount claims of Christianity as the main hope of the Liberian Republic and the world.”

Mr. Benson was physically a well made, finely proportioned man, with a more than ordinarily intellectual expression of countenance. In full manhood, with all the indications of a sound and robust constitution, an almost stranger to sickness, and who seemed endowed with an elasticity which scarcely knew of fatigue, he is now numbered with the dead! The event has cast a gloom over Liberia and the friends of the colored population, so universally esteemed was the ex-President, and so admonitorily solemn is its suddenness.

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### AID TO EMIGRANTS.

The Colonization Society aids every worthy emigrant to Liberia as follows:—

1. A passage and subsistence.
2. Support for the first six months after arrival in Liberia.
3. A grant of a building lot or small farm of land.

Under item second is included lodging, medical advice, and nurses, if required, during the six months. These are all absolute gifts, never to be repaid.

The industrious emigrant, while securing to himself and his posterity, every social, political and religious right, will assist in the material development of the Republic, which, it is confidently believed, is destined to perform a great work in the orderings of Providence, in bringing a civilized and Christian influence to bear on the great African continent.

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### LIBERIA'S GRIEF.

The young African Republic has been sorely afflicted of late in the death of her revered and honored sons—WILSON, DRAYTON and BENSON. Now she is called to mourn the loss, by the hand of an assassin, of an American friend who has done more for her than any other who has held the Executive office since the days of President Monroe.

Among the generous acts of the late PRESIDENT LINCOLN, looking to the advancement of Liberia, was the recognition of her nationality and the establishment of diplomatic intercourse, speedily followed by the formation of a liberal commercial treaty; and more recently by the kind recommendation of the sale, on easy terms of payment, of a



gunboat, to be used in protecting her seaboard. Nor will the Convention with Great Britain for a limited right of search for the suppression of the infamous slave trade, be forgotten wherever the footsteps of civilization has gone, especially in Africa, and by her descendants.

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### THE BARBADOS EXPEDITION.

Our readers will be gratified to learn that the Rev. William McLain, D. D., the able Financial Secretary of this Society, arrived at Barbados on Saturday, March 11, after a pleasant voyage of fifteen days from Philadelphia, and that his health had much improved. In the last letter, March 30, from him, he states that he had succeeded in every respect much better than he had anticipated, and that he had chartered and would dispatch the brigantine Cora, April 5, with about three hundred emigrants "from the Gem of all the Isles," for Monrovia, the capital of the African Republic.

From a lengthy communication of Mr. Anthony Barclay, dated Barbados, February 25, we take the following interesting extract: "I deem it necessary to inform you of the departure, on the 14th instant, of several members of 'The Barbados Company' for Sierra Leone, West Africa; on their way for the most part to Liberia. They include Messrs. J. W. Worrell, chairman, C. H. Lawrence, vice chairman, S. F. Griffith, late secretary, with his family, Burnet and Crichlow, members of committee, with their families, and others, including in the whole sixteen persons, as well as some respected friends from Demarara, with their families, bound for Liberia. The parties regretted they could wait no longer, as they would much rather have gone under the auspices of the American Colonization Society."

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### LATEST FROM LIBERIA.

The purport of recent letters from Liberia is in general highly encouraging. On the 6th of February, the United States Consul-General to that favored Republic, Abraham Hanson, Esq., wrote as follows: "I have been up the St. Paul's river several times lately, and everything looks promising. Sharp, the Coopers, and Washington were all grinding. Sharp says he will have at least eighty thousand pounds of sugar. His mill is very suitable—just the proper size for economy."

Hon. Edward J. Roye has been appointed Chief Justice, to fill the vacancy occasioned by the sad loss, by drowning, of the Rev. Boston J. Drayton. Mr. Roye is a black man, born in Ohio, and in his very early youth attended the school at Newark, taught by the present Chief Justice of the United States. He removed to Terre Haute, Indiana, where he accumulated some means, and about twenty years ago emigrated to Liberia. Engaging in mercantile pursuits at Monrovia, he has by his prudence, sagacity, and indomitable perseverance, amassed quite a fortune. Mr. Roye has held several positions of honor and usefulness in the Republic.

We regret to record the death of ex-President Stephen Allen Benson, which occurred January 24th, at his residence near Buchanan, Bassa county. The remains were interred on his farm with appropriate honors and amid the roar of cannon. His son and only child, now of age, is at Hamburg, completing his studies. On the 30th and 31st January, the flags at Monrovia were at half-mast, and general sorrow was expressed at the passing away of this distinguished and able man.

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### ITEMS OF INTELLIGENCE.

VESSEL FOR LIBERIA.—Messrs. Yates & Porterfield, 115 Wall street, New York, expect to dispatch the trader Thomas Pope for the West coast of Africa during the month of May. Letters addressed to their care or to this office, will be forwarded.

PORTUGAL AND LIBERIA.—On the 4th of March, the Minister of Portugal, the Count de Lavradio, and Mr. Gerard Ralston, the Consul-General of Liberia, signed on behalf of their respective Governments a treaty of amity, commerce and navigation, at the Legation of Portugal in London. It is noteworthy that one of the articles of this treaty assimilates slave trade to piracy, and condemns its guilty perpetrators to the same severe punishment as would be inflicted on pirates. It is most desirable in all future treaties that the negro Republic may make with other nations, that this grand principle should be recognized and established as has just been done with Portugal and was previously effected with the negro Republic of Hayti, so that the international law of civilized peoples of the world should be enriched by this important addition to their codes.

REV. JOHN SEYS.—A correspondent of the Western Christian Advocate, writing from Springfield, Ohio, speaks of this veteran Missionary and friend of Africa: "Not less than fifteen times, as we count, has he crossed the ocean. Some of his family have found an African grave, and some a bed of coral. Well

nigh seventy years have passed over his head, repeated fever has left some traces upon his health, but save that he is a little more gray than when he was a pastor in New York city, his general appearance, movements, and voice are unchanged. Would to God he might live a thousand years! Springfield has been the home of his family of late, and here some of his children have married and settled."

REV. BOSTON J. DRAYTON.—Information has been received that this colored Missionary of the Southern Baptist Board, was accidentally drowned in the surf, a few miles from Cape Palmas, on the 12th of December, 1864. His body was recovered the next day, and was buried on the 14th at the Cape. Mr. D. emigrated from Charleston, his native place, to Liberia, in 1845, and was soon located at Cape Palmas as a missionary and pastor, where he has continued to labor till his death. But like nearly all the colored missionaries in Liberia, of whatever denomination, his superior talents have also been employed more or less in secular or municipal or political pursuits. For a series of years he held the office of Chief Justice of the Supreme Court of that Republic, and at the last election, he was the unsuccessful candidate for the Presidency, in opposition to Hon. D. B. Warner, now President. Mr. Drayton's death is a severe loss to the Baptist cause in Liberia, and also to every other interest of that struggling African Republic.—*Maryland Baptist*.

CONVENTION OF MICHIGAN.—Delegates to the number of 48 assembled at the Second Baptist Church in this city on Wednesday, chosen to represent the interests of the colored men of the State. This is the first convention of the kind that was ever held in this State, and was intended as an auxiliary to the national movement started at Syracuse, N. Y., several months ago. The delegates without exception discussed with ability the questions incident to the past, present and future condition of the colored men of the country.—*Detroit Advertiser*, 26th ult.

Dr. LIVINGSTONE, the eminent explorer, has been appointed British Consul in the territories of all African kings and chiefs in the interior of Africa, not subject to the authority of the King of Portugal, or of the King of Abyssinia, or of the Viceroy of Egypt.

BRITISH SETTLEMENTS IN WEST AFRICA.—Mr. Adderley has obtained a Parliamentary Committee of Inquiry into the present state of the British settlements on the West coast of Africa. We anticipate much useful information will be obtained in the course of the investigation. From the prominence which was given, in the course of the discussion, to the expense attendant upon the efforts of Great Britain to suppress the slave-trade—the naval squadron alone being estimated to cost the country one million pounds annually—and from the fact that the retention of West-African settlements was dwelt upon as having been considered necessary to slave trade suppression policy, it would appear as though it were intended that the inquiry should be chiefly directed to ascertain how far these establishments have tended to accomplish their objects.—*London Reporter*.

THE COMPANY OF AFRICAN MERCHANTS held their second meeting in London a few days ago, making a very favorable report and declaring a dividend of ten per cent. Within the last year they had dispatched to the coast seventeen vessels. A resolution was adopted in favor of establishing steam navigation on the Niger River, for purposes of trade.

### Receipts of the American Colonization Society,

*From the 20th of March to the 20th of April, 1865.*

NEW HAMPSHIRE.		S. Bushnell, \$25. Thomas	
By Rev. F. Butler, (\$21.)		H. Bond, \$5. C. Cows	
<i>Lyme</i> —A Friend, \$20. By		& Co., \$3.....	\$33 00
Rev. Dr. Tenney \$1.....	\$21 00	By Rev. Dr. Orcutt, (\$50.)	
VERMONT.		<i>Middletown</i> —E. H. Roberts, to	
By Rev. F. Butler, (\$21.)		constitute himself a L. M.,	
<i>Chelsea</i> —Cong. Ch. and So-		\$30. Mrs. Jane E. Hun-	
ciety, \$14 50. Mrs. N. G.		tington, \$20.. .....	50 00
Hale, 50 cents.....	15 00		
<i>Whiting</i> —Barlow L. Rowe....	6 00		83 00
	21 00	NEW YORK.	
RHODE ISLAND.		By Rev. Dr. Orcutt, (\$3.)	
By Rev. J. Root Miller, (\$168.)		<i>Port Chester</i> —Pres. Church,	
<i>Bristol</i> —Mrs. Ruth B. De Wolf,		in addition.....	3 00
to constitute her brother,		PENNSYLVANIA.	
NATHANIEL GREEN BOURNE,		By Rev. Dr. Orcutt, (\$221.)	
Esq., a L. M., \$30. Mr. W.		<i>Pittsburg</i> —John T. Logan \$50.	
Rogers, \$10. Thos. P. Bo-		James B. Lyon & Co., \$25.	
gert, Chas. Sherry, jr., Mrs.		Hon. W. H. Lowrie, \$20.	
Lydia S. French, and E.		John McCurdy, J. P. Han-	
W. Brunson, each \$5. Mrs.		na, James Laughlin, W.	
Sarah Peck, \$3. Dea. Wm.		McClintock, each \$10. H.	
B. Spooner and Dr. Thomas		Childs, D. Park, Alexander	
Vernon, each \$2. Thos.		Laughlin, R. Dalzell, Saml.	
Shepherd, D. D., and Wm.		Rea, Wm. Semple, Wm.	
Pearse, each \$1.....	69 00	Hays, G. A. Berry, ea. \$5.	
<i>Warren</i> —Deacon Stillman		Lowrie Childs, \$2. J. F.	
Welch, Mrs. Temperance		Loy, \$1.....	178 00
Carr, each \$5. C. M. Fes-		<i>Philadelphia</i> —John Wiegand,	
senden, \$1 .....	11 00	\$10. Dr. C. P. Turner, \$1.	
<i>Providence</i> —Robert H. Ives,		Missionary Society 1st Ind.	
\$20. Geo. Hail, \$12. Jas.		Pres. Church, \$30 .....	41 00
Y. Smith, \$10. Rufus		<i>Norristown</i> —John Hope, C. S.	
Waterman, E. P. Mason,		Barber, each \$1.....	2 00
E. W. Howard, Miss E.			221 00
Waterman, Miss A. L. Har-		DISTRICT OF COLUMBIA.	
ris, Gilbert Congdon, Miss		<i>Washington</i> —Miscellaneous...	286 58
Julia Bullock, and T. P.		FOR REPOSITORY.	
Ives, each \$5. Charles E.		VERMONT— <i>Woodstock</i> —Lyn-	
Carpenter, \$3. B. White,		don A. Marsh, to Jan. 1, '66	1 00
\$2. Deacon W. C. Snow,			
\$1 .....	88 00	Repository .....	1 00
	168 00	Donations .....	517 00
CONNECTICUT.		Miscellaneous...	286 58
By Rev. J. Root Miller, (\$33.)			
<i>New Haven</i> —(additional) C.		Total.....	\$804 58



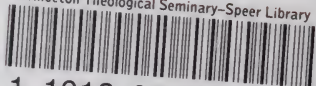




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